

The Cathedral Church of the Holy Trinity  
commonly called

# CHRIST CHURCH DUBLIN



14 FEBRUARY 2018 – ASH WEDNESDAY

18.00

LITURGY OF PENITENCE  
IMPOSITION OF ASHES  
SUNG EUCHARIST

SETTING: – WILLIAM BYRD MASS FOR FOUR VOICES

## Ash Wednesday and the Season of Lent

Ash Wednesday marks the beginning of Lent, the season in which Christians look towards the great events of Holy Week and the celebration of Christ's passion, death and resurrection. It is a season of preparation marked by penitence and fasting and expressed in simplicity in our worship. It is also a season of joy, given the reality of God's loving mercy and forgiveness.

In today's liturgy we are called to keep a holy Lent and, in scripture, silence, music and symbol, to reflect upon our mortality. In the reading of scripture we are summoned to repentance and assured of forgiveness.

In the rite of penitence last year's palm crosses are burnt and ground to ash—a symbol of our mortality.

Psalm 51 is sung while the congregation is marked, using the ash, with a sign of the cross upon the forehead. This symbol is one of salvation and recalls our baptism. In the Eucharist that follows we give thanks in the sure knowledge that through the spirit of discipline we may triumph over evil and grow in grace.

*Please stand as the choir and clergy enter in silence*

## The Gathering of God's People

### The Greeting

Grace, mercy and peace  
from God our Father  
and the Lord Jesus Christ  
be with you all  
**and also with you.**

Brothers and sisters in Christ, since early days Christians have observed with great devotion the time of our Lord's passion and resurrection. It became the custom of the Church to prepare for this by a season of penitence and fasting.

At first this season of Lent was observed by those who were preparing for Baptism at Easter and by those who were to be restored to the Church's fellowship. In course of time, the Church came to recognise that, by a careful keeping of these days, all Christians might take to heart the call to repentance and the assurance of forgiveness proclaimed in the Gospel, and so grow in faith and in devotion to our Lord.

I invite you therefore, in the name of the Church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting and self-denial; and by reading and meditating on God's holy word.

*A silence is kept*

## **The Collect of the Day**

Let us pray for the grace to keep Lent faithfully.

Almighty and everlasting God, you hate nothing that you have made and forgive the sins of all those who are penitent:  
Create and make in us new and contrite hearts  
that we, worthily lamenting our sins and acknowledging our wretchedness,  
may receive from you, the God of all mercy,  
perfect remission and forgiveness;  
through Jesus Christ our Lord. **Amen**

*Please sit*

## **Proclaiming and Receiving the Word**

### **The First Reading**

Joel 2: 1-2, 12-17

A reading from the book of the Prophet Joel

Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near – a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come.

Yet even now, says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain-offering and a drink-offering for the Lord, your God?

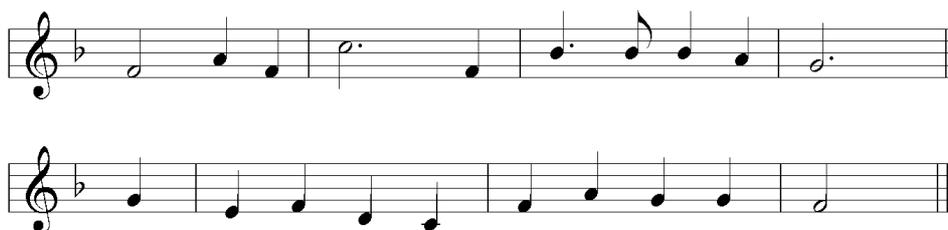
Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the aged; gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy.

Between the vestibule and the altar let the priests, the ministers of the Lord, weep. Let them say, 'Spare your people, O Lord, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples, "Where is their God?"'

This is the word of the Lord.

**Thanks be to God.**

## The Gradual Hymn



Drop, drop, slow tears,  
 And bathe those beautiful feet,  
 Which brought from heaven  
 The news and Prince of peace.

Cease not, wet eyes,  
 His mercies to entreat;  
 To cry for vengeance  
 Sin doth never cease.

In your deep floods  
 Drown all my faults and fears;  
 Nor let his eye  
 See sin, but through my tears.

Tune: Song 46  
 Orlando Gibbons (1583-1625)

Phineas Fletcher (1582-1650)

### The Gospel Reading

Matthew 6: 1 – 6, 16 – 21

Hear the gospel of our Lord Jesus Christ according to Matthew.

#### Glory to you Lord Jesus Christ

*All turn to face the reader*

Jesus said to the disciples, 'Beware of practising your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. 'Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.'

This is the gospel of the Lord  
**Praise to you Lord Jesus Christ**

## Reflection

*Following the readings, there will be a period of silence. All members of the congregation are invited to write down things from the past year that they want to offer to God in prayer, for help and mercy. These might be regrets or an acknowledgement of destructive actions or habits that need to change. When you are finished you are invited to bring your pieces of paper forward and add them into the container to be burned with the palms.*

## The Call to Penitence

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, where for forty days he was tempted by the devil. Let us confess our sins remembering before God the times when we have fallen from temptation into sin.

*The choir sings*

**Kyrie eleison; Christe eleison; Kyrie eleison.**

*Lord, have mercy; Christ, have mercy; Lord, have mercy.*

## The Absolution

Almighty God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all our sins, confirm and strengthen you in all goodness and keep you in eternal life, through Jesus Christ our Lord. **Amen.**

*A silence is kept*

## The Imposition of Ashes

*The palms from last year are burned and crushed in a crucible*

*The President and the people receive the imposition of the Ashes as the Choir sings:*

Miserere mei, Deus, secundum magnam misericordiam tuam:

*Have mercy upon me, O God, after thy great goodness:*

et secundum multitudinem miserationum tuarum dele iniquitatem meam.

*according to the multitude of thy mercies do away mine offences.*

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

*Wash me thoroughly from my wickedness: and cleanse me from my sin.*

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

*For I acknowledge my faults: and my sin is ever before me.*

Tibi soli peccavi et malum coram te feci:

*Against thee only have I sinned, and done this evil in thy sight:*

ut justificeris in sermonibus tuis: et vincas cum judicaris.

*that thou mightest be justified in thy saying, and clear when thou shalt judge.*

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

*Behold, I was shapen in wickedness: and in sin hath my mother conceived me.*

Ecce enim veritatem dilexisti: incerta et occulta sapientiae tuae manifestasti mihi.

*But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.*

Asperges me hyssopo et mundabor:

*Thou shalt purge me with hyssop, and I shall be clean:*

lavabis me et super nivem dealbabor.

*thou shalt wash me, and I shall be whiter than snow.*

Auditui meo dabis gaudium et laetitiam: et exsultabunt ossa humiliata.

*Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.*

Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

*Turn thy face from my sins: and put out all my misdeeds.*

Cor mundum crea in me Deus: et spiritum rectum innova in visceribus meis.

*Make me a clean heart, O God: and renew a right spirit within me.*

Ne projicias me a facie tua: et spiritum sanctum tuum ne auferas a me.

*Cast me not away from thy presence: and take not thy holy spirit from me.*

Redde mihi laetitiam salutaris tui: et spiritu principali confirma me.

*O give me the comfort of thy help again: and stablish me with thy free spirit.*

Docebo iniquos vias tuas: et impii ad te convertentur.

*Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.*

Libera me de sanguinibus Deus, Deus salutis meae:

*Deliver me from blood-guiltiness, O God, thou that art the God of my health:*

et exsultabit lingua mea justitiam tuam.

*and my tongue shall sing of thy righteousness.*

Domine labia mea aperies: et os meum annuntiabit laudem tuam.

*Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.*

Quoniam si voluisses sacrificium dedissem utique: holocaustis non delectaberis.

*For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.*

Sacrificium Deo spiritus contribulatus: cor contritum Deus non despiciens.

*The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.*

Benigne fac Domine in bona voluntate tua Sion: et aedificentur muri Jerusalem.

*O be favourable and gracious unto Sion: build thou the walls of Jerusalem.*

Tunc acceptabis sacrificium justitiae,

*Then shalt thou be pleased with the sacrifice of righteousness,*

oblationes et holocausta:

*with the burnt-offerings and oblations:*

tunc imponent super altare tuum vitulos.

*then shall they offer young bullocks upon thine altar.*

Gregorio Allegri (1582–1652)

Psalm 51

## **The Peace**

*All stand*

*The priest introduces the peace with these words*

Since we are justified by faith, we have peace with God through our Lord Jesus Christ, who has given us access to his grace.

*cf Romans 5.1*

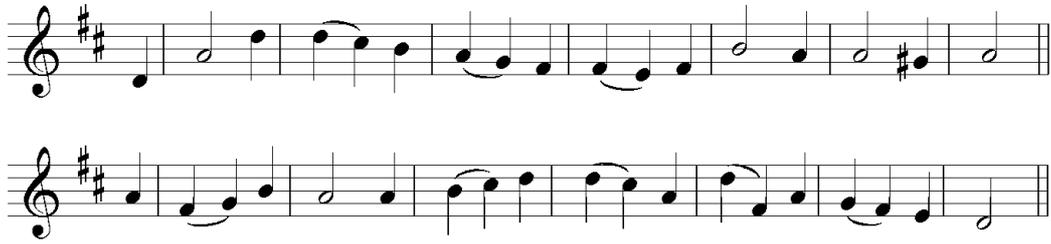
*The priest says*

The peace of the Lord be always with you  
**and also with you.**

*Those present may offer one another a sign of peace*

# Celebrating at the Lord's Table

## The Offertory Hymn



Be thou my guardian and my guide,  
and hear me when I call;  
let not my slippery footsteps slide,  
and hold me lest I fall.

The world the flesh and Satan dwell  
around the path I tread;  
O save me from the snares of hell,  
thou quick'ner of the dead.

And if I tempted am to sin,  
and outward things are strong,  
do thou, O Lord, keep watch within,  
and save my soul from wrong.

Still let me ever watch and pray,  
and feel that I am frail;  
that if the tempter cross my way,  
yet he may not prevail.

Tune: Abridge  
Isaac Smith (c. 1725–80)

Isaac Williams (1802–65)

## The Taking of the Bread and Wine

Wise and gracious God,  
you spread a table before us;  
nourish your people with the word of life,  
and the bread of heaven. **Amen.**

*The priest says*

Christ our passover has been sacrificed for us  
**therefore let us celebrate the feast.**

## The Great Thanksgiving

The Lord be with you.  
**and also with you**

Lift up your hearts.  
**we lift them to the Lord**

Let us give thanks to the Lord our God.  
**it is right to give our thanks and praise.**

Father, almighty and ever-living God,  
at all times and in all places it is right to give you thanks and praise:  
through Jesus Christ our Lord,  
who was in every way tempted as we are, yet did not sin;  
by whose grace we are able to overcome all our temptations:  
and so with all your people,  
with angels and archangels, and with all the company of heaven,  
we proclaim your great and glorious name,  
for ever praising you and singing:

*The choir sings*

**Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.**

*Holy, holy, holy Lord, God of power and might,*

**Pleni sunt coeli et terra gloria tua. Hosanna in excelsis.**

*heaven and earth are full of your glory. Hosanna in the highest!*

**Benedictus qui venit in nomine Domini. Hosanna in excelsis.**

*Blessed is he who comes in the name of the Lord. Hosanna in the highest!*

Blessed are you, Father,  
the creator and sustainer of all things;  
you made us in your own image,  
male and female you created us;  
even when we turned away from you,  
you never ceased to care for us,  
but in your love and mercy you freed us from the slavery of sin,  
giving your only begotten Son to become man  
and suffer death on the cross to redeem us:  
he made there the one complete and all-sufficient sacrifice  
for the sins of the whole world:  
he instituted,  
and in his holy Gospel commanded us to continue,  
a perpetual memory of his precious death  
until he comes again.

*All remain standing*

On the night that he was betrayed he took bread;  
and when he had given thanks to you, he broke it,  
and gave it to his disciples, saying, Take, eat,  
this is my body which is given for you.  
Do this in remembrance of me.  
In the same way, after supper he took the cup;  
and when he had given thanks to you,  
he gave it to them, saying, Drink this, all of you,  
for this is my blood of the new covenant  
which is shed for you and for many for the forgiveness of sins.  
Do this, as often as you drink it,  
in remembrance of me.

Therefore, Father, with this bread and this cup  
we do as Christ your Son commanded:

**we remember his passion and death,  
we celebrate his resurrection and ascension,  
and we look for the coming of his kingdom.**

Accept through him, our great high priest,  
this our sacrifice of praise and thanksgiving;  
and as we eat and drink these holy gifts,  
grant by the power of the life-giving Spirit  
that we may be made one in your holy Church  
and partakers of the body and blood of your Son,  
that he may dwell in us and we in him:

Through the same Jesus Christ our Lord,  
by whom, and with whom, and in whom,  
in the unity of the Holy Spirit,

**all honour and glory are yours, Almighty Father,  
for ever and ever. Amen.**

### **The Lord's Prayer**

Our Father, **who art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done, on earth as it is in heaven.**  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation;  
but deliver us from evil.  
For thine is the kingdom,  
the power, and the glory,  
For ever and ever. Amen.

### **The Breaking of the Bread**

*The priest breaks the consecrated bread for communion and says*

The bread which we break is a sharing in the body of Christ.  
**We being many are one body, for we all share in the one bread.**

### **The Communion**

Jesus Christ is the Lamb of God,  
who has taken away the sins of the world.  
Happy are those who are called to his supper.  
**Lord, I am not worthy to receive you,  
but only say the word and I shall be healed.**

*Invited by the vergers, the people come forward to receive communion*

*Please sit while the choir sings*

**Agnus Dei, qui tollis peccata mundi, miserere nobis.**

*Lamb of God, you take away the sin of the world, have mercy on us.*

**Agnus Dei, qui tollis peccata mundi, miserere nobis.**

*Lamb of God, you take away the sin of the world, have mercy on us.*

**Agnus Dei, qui tollis peccata mundi, dona nobis pacem.**

*Lamb of God, you take away the sin of the world, grant us peace.*

*Guided by the vergers, the people come forward to receive communion. Wherever you are from and whatever you believe you are welcome to receive at the table of the Lord. If you require a gluten free wafer please indicate this to the priest.*

## **The Great Silence**

*When all have received Communion silence is kept.*

# **Going Out as God's People**

## **Prayer after Communion**

Almighty God, you have given your only Son to be for us both a sacrifice for sin and also an example of godly life: Give us grace that we may always most thankfully receive these his inestimable gifts, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through Jesus Christ our Lord. **Amen.**

*All say*

**Almighty God,**

**we thank you for feeding us with the spiritual food  
of the body and blood of your Son Jesus Christ.**

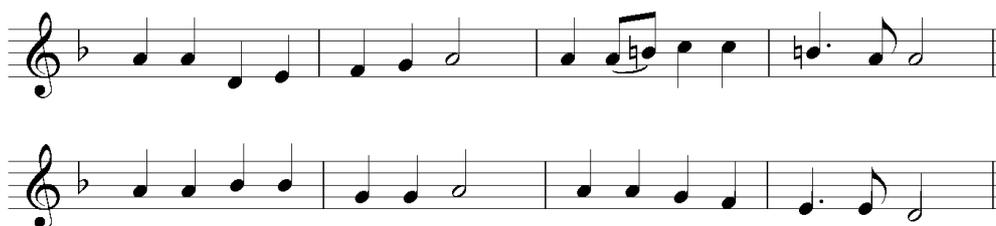
**Through him we offer you our souls and bodies  
to be a living sacrifice.**

**Send us out in the power of your Spirit**

**to live and work to your praise and glory. Amen.**

*Please stand*

## The Post-Communion Hymn



Forty days and forty nights  
Thou wast fasting in the wild;  
Forty days and forty nights,  
Tempted, and yet undefiled.

Sunbeams scorching all the day;  
Chilly dew-drops nightly shed;  
Prowling beasts about thy way;  
Stones thy pillow, earth thy bed..

Let us thy endurance share,  
And from earthly joys abstain,  
With thee watching unto prayer,  
With thee strong to suffer pain.

And if Satan, vexing sore,  
Flesh or spirit should assail,  
Thou, his vanquisher before,  
Grant we may not faint nor fail.

So shall we have peace divine;  
Holier gladness ours shall be;  
Round us too shall angels shine,  
Such as ministered to thee.

Keep, O keep us, Saviour dear,  
Ever constant by thy side;  
That with thee we may appear  
At the eternal Eastertide.

Tune: Heinlein  
'M.H.' in *Nürnbergisches Gesangbuch*, Nurnberg, 1676

George H. Smyttan, 1822–70  
and Francis Pott (1832–1909)

## The Blessing & Dismissal

*The priest blesses the people with these words*

May God the Father, who does not despise the broken spirit,  
give to you a contrite heart.

**Amen**

May Christ, who bore our sins in his body on the tree,  
heal you by his wounds.

**Amen**

May the Holy Spirit, who leads us into all truth,  
speak to you words of pardon and peace.

**Amen**

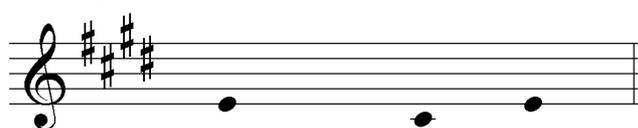
And the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always.

**Amen**

*The priest or deacon sings:*

Go in the peace of Christ.

*The choir and the people sing*



Thanks be to God.

*Please stand for the procession of choir and clergy.*

*Mon-Fri 10.00 Morning Prayer; Mon-Sat 17.00 Evening Prayer (where there is no choral service);  
Mon-Sat 12 noon Prayer for Peace; Mon-Fri 12.45 the Eucharist*



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